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Dordt College

Volume IX

Sioux Center, Iowa, January, 1963

Number 1

Choir Plans Canadian Tour

Dr. R. Maatman, Chemist, Accepts Appointment

Dordt College is very happy to announce that Dr. Russel Maatman, physical chemist, now teaching at the University of Mississippi, has accepted an appointment to teach at our college. He will begin teaching this fall.

Dr. Maatman received his degree at Michigan State University. Subsequently he has taught two years at De Pauw University, spent seven years in research, and the last five years taught at the University of Mississippi. He originally came from Chicago, is a graduate of Chicago Christian High School and Calvin College. He is married and has five children. Mrs. Maatman has an M.S. degree also in chemistry from Michigan State University. Dr. Maatman is eager to return with his family to Christian Reformed circles and utilize his services in a thoroughly Reformed institution of higher learning. He and Mrs. Maatman were very pleased with what they observed at Dordt College and in the city of Sioux Center.

Academic Achievements

Dr. Maatman will come to Dordt College with a significant record in scholarly participation and academic recognition. During his five year stay at the University of Mississippi four students will have earned Ph. D. degrees under his supervision and six others will have earned M.S. degrees. During this same period his own research projects have been supported with over \$40,000.00 with grants and contracts from federal and private agencies.

He has published a dozen scientific papers, mostly in the area of the interactions between solutions and solid surfaces. An article on miracles appeared in the *Journal of the American Scientific Affiliation*.

The National Science Foundation sponsors many educational and research programs at many schools throughout the country. In the summer of 1962 he was director of the research participation program for College teachers on the campus at the University of Mississippi, which he will also direct in the summer of

1963. In 1961 he was director of a similar program for high school teachers. He has taught several high school teachers taking courses in either a summer institute, an academic year institute, or an in-service institute. All of these were sponsored by the National Science Foundation.

In 1962 Dr. Maatman was director of the Mississippi State Science Fair. He has also been a visiting scientist in several Mississippi high schools in the National Science Foundation sponsored High School Visitation program. A visit consists of one day of special lectures at the high school.

Religious Commitment

The Maatmans attended the Christian Reformed Church while studying at Lansing, Mich. Later, when he carried on research in New Jersey, they affiliated with the Orthodox Presbyterian Church. During these years they took a very active part in the mission program of the church. Dr. Maatman has also written a special

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Include Concerts In Winnipeg, and Alberta Churches

Date: April 2 to April 13

The Executive Board has approved the schedule for the annual spring choir tour. Since a growing interest in Dordt College has been shown in the Canadian area, it was considered advisable to honor the request of many Canadians to have the choir visit their churches.

Presently twenty-one Canadian students attend Dordt College and prospects for the future are very encouraging.

Meeting Expenses

Obviously, a tour of approximately 3500 miles is costly. However, past tours have been successful financially due to the generous offerings received at the concerts and especially the monies raised by the music department through local projects. Presently study is being given to possible methods of having friends of the college underwrite the choir tours so that no special expense is made for the general operational budget of the college. Perhaps the offerings received on the tour will cover the expenses incurred. This, of course, would greatly please the Executive Board.

Tour Schedule

The choir, directed by Mr. Dale Grotenhuis, has tentatively scheduled the following concerts for the tour:

April 2	Prinsburg, Minn.
April 3	Winnipeg, Manitoba
April 4	Regina, Saskatchewan
April 5	Red Deer, Alberta
April 6	Neerlandia, Alberta
April 7	Edmonton, Alberta
April 9	Lethbridge, Alberta
April 10	Manhattan, Montana
April 11	Holland Center, S. D.
April 12	New Holland, S. D.



Dr. Russell Maatman

Conformity, Non-Conformity or "Transformity" —

A Chapel Address by Dr. John M. Zinkand, based on Romans 12:1,2

During the speaker's four-year residency in the back row of this chapel he has repeatedly listened to a myth expounded on this platform. In its briefest form it is this: It's **easy** to be a Christian here at Dordt, in Sioux Center, in this Christian community. But when you get out in the world, **then** it will be different; you'll have to stand for the truth.

This myth has been kept alive because it, like most perversions of the truth contains an element of truth. Mormonism, Christian Science and a number of other false religions would have succumbed long ago had they not contained a vestige of verity. I have found that it is not easier at all to be a Christian in this place than elsewhere. In fact it's **never** easy to be a Christian!

What should have been said, is that it is easy to conform to certain accredited patterns of behavior here at Dordt and in Sioux Center. This conformity, however, ought not to be confused with Christian behavior. In effect we have said that it will be difficult to live outside Dordt and Sioux Center because there the environment will be different; the accepted way of doing things will not be the one we are used to; in such surroundings we will be non-conformists.

With such an approach to Christian living we have missed a basic truth of Christianity: that we are neither essentially conformists nor non-conformists, but—if the English department will allow me to mint a term—**Transformists**. We are not to be conformed to the world but we are to be transformed, radically changed. And we must want to radically change—revolutionize the world. How often have we as Calvinists given lip service to this! All of reality must be interpreted in the light of God's Word; everything must be done for God's glory.

The conformist says "Do this and everything will be fine. Do what the majority in this area does. Follow the crowd; they can't be wrong."

The conformist-credo is time-honored. It has the backing of tradition. Social pressure re-enforces this position. If you don't conform, everyone notices and reacts. Let me illustrate: If I should return to Dordt some Monday with a three-day beard three hundred tongues would communicate this fact in a short while. And so, although I detest shaving I continue to enrich Mr. Gillette.

The subtlety of the myth of conformity is, that while it may be fitting, advantageous and convenient to conform to the group standard in such things as dress and food, group approval becomes the *sine qua non* of all behavior. The *taboo* of the primitive lives on in a more sophisticated manner. Permit another illustration. Here in Sioux Center very little concern is expressed if a man smokes, even if he does this excessively. But if a member of the fairer

sex should engage in this questionable practise, she would soon find herself ostracized. This same group pressure applies to things such as church attendance, Sabbath observance and entertainment. Group action follows "Group Thinking" and "Group Pressure."

A Christian Reformed elder once told me that that he was against the lodge because the church was against it, but he admitted that he didn't know why. He didn't have to think for himself; all he had to do was to conform, agree. This really isn't orthodoxy. It's orthopraxis — have the right form, the proper externals, the accepted behavior and all is well.

It should be obvious that "conformity-living" is shallow, lifeless, "form-all," aimless. Its appeal is directed to the joiner, to Mrs. Keep-Up-with-the-Joneses and Mr. Carneige who wants to make friends and influence people.

The sham of conformity breeds non-conformity, paradoxically though it may seem. The religious life of the New England Puritans was encrusted with formalism, and legalism. To be a functioning citizen of the early New England town one had to follow the dicta of the church. The system fell of its own weight. The church could not maintain itself. Covenant theology was replaced by the Half-Way Covenant and it wasn't long until there was no covenant at all. Unitarianism replaced Trinitarianism; Universalism was substituted for Calvinistic Particularism. Harvard and Yale, founded to train men to defend the truth, became the citadels of the secularists instead. The one who adheres to mere form has no defense against the innovator. He has no real *raison d'être*, reason for existence. He is easy prey for the skillful contriver or the clamorous challenger. To use a Biblical figure, the conformist's house is built upon the sand. It can not withstand the tempest of the times.

A cult of non-conformity has arisen in our own midst. Sensing the hypocrisy of external acquiescence, the apostles of the New Way proclaim the gospel of liberation. Freedom from rules and regulations! Laws were made to be broken! Cheating is not immoral: it's a game. The basic rule is to avoid being caught. Whether it's attending a tavern, rifling the coke machine or cribbing on an examination makes no difference. Play the game with vigor and dexterity, but don't get caught. The standards set up for us by our parents, teachers and ministers are just for those "squares and old fogies". Who can expect them to understand us, the rootless generation, the sophists of the sixties?

One must admit that these rebels in our midst certainly aren't hypocritical. They openly acknowledge attending the theatre, thus providing an index to other actions about which they may be more reticent.

But these non-conformists are not as free as they would like us to believe. Just as the revolutionists in Russia promised freedom from the old regime and then denied liberty to their followers, **these** insurgents are neither free themselves nor lovers of liberty. They demand conformity to **their** way of doing things. What beatnik male will appear without beard, sneakers and slovenly clothes! He needs the beatnik badges; he must conform to beatnik rule to be a bonafide "far-outer." The rebels police their own ranks; those who do not conform are out!

This rebellious behaviour, this basic non-conformist approach appeals to the impetuous, the defiant, the Bohemian. It mocks principle and authority, and destroys content along with form.

Neither the Conformist nor the Non-conformist is really Christian. The former may merely be a Traditionalist. Like the Scribes and Pharisees of Jesus' day he is in for scathing denunciation: "Bring forth the fruits of righteousness. Whitewashed tombs pleasing to appearance but full of bones of the dead." The ax is laid at the root of the conformity tree. Its doom is imminent.

Nor did Jesus have any praise for the Non-conformists of His day—the Sadducees and Herodians. The Lord despised and condemned these Liberals, too.

He who would follow the Master can be neither a Pharisee nor a Sadducee. He must be a Christian. He is, after all, a follower, a disciple, of Christ. And Christ was *sui generis*, unique. He conformed in non-essentials. He attended the synagogue like the other Jews, but used this as a means to witness to the Truth. And the people exclaimed, "No one ever spoke that way. He has authority, but not like the Scribes." Jesus rebelled at certain customs and practises. He was not afraid of going against the crowd. But he didn't do it just to be different, to attract attention. He opposed time-honored customs, the revered traditions that were wrong. **Jews** wouldn't associate with Samaritans. It was the proper form of conduct: it was the *modus vivendi*, the way of life. But to Jesus it was sinful arrogance. He wouldn't conform to it. He broke it and thereby transformed a religious prostitute into a Christian missionary.

Jesus was neither for tradition for tradition's sake nor against it because it was old. Paul caught the vision: to the Jews he was a Jew and to the Greeks a Greek that he might bring both to the Christ. And he vigorously opposed making Jews of Greeks that they might more easily become Christians. Paul preached Christ and His transforming power and demanded that those in the church show this power in their transformed lives.

The conformist is wrong in his basic approach, for Christianity does not consist in doing what other people do, even if the behaviour-models are Christians. Christianity begins with

(Continued on page 3)

Society Contributions Aid Vital Library Expansion at Dordt

As Dordt goes to a four year program the library requires substantial expansion. Thousands of volumes must be acquired within the next few years. Presently the library contains approximately 9000 volumes. One of the main sources for library funds has been church society gifts. The college cannot express sufficient gratitude for the wonderful support received from these groups during the past five years. One often wonders why Dordt College enjoys the success and growth that is so abundantly evident. It is the kind of help received from church societies, which enabled the college to take care of vital academic needs while other drives were carried on for building projects, that has tremendously benefited the college.

These words are only written to impress the church societies with the importance of their gifts; to point out how much these contributions have meant for the success of the college. Naturally, the college is very eager to have this support continue. Not alone the money but also the loyal spirit reflected in these gifts indicates how closely the Lord has bound Dordt College to the hearts of our constituency.

We present the gifts which have been received since June 1962.

Classis Minnesota North

Clara City, Ladies Aid	\$ 10.00
Hancock, Y.P. Society	10.00
Hancock, Ladies Aid	5.00
Pease, Sunday School	20.00
Prinsburg, Mission club	50.00
Winnepeg-Transcona, Y.P. Soc.	10.00

\$105.00

Classis Minnesota South

Holland, Young Calvinist Soc.	\$10.00
Leota, Golden Hour Circle	25.00
Luverne, Mary-Martha Society	25.00
Mountain Lake, Men's Society	5.00
Volga, S. Dak., Emmanuel Men's Society	17.75
Volga, S. Dak., Mr. and Mrs. Society	10.00
Volga, S. Dak., Ladies Aid	20.00

\$112.75

Classis North Central Iowa

Allison-Bethel, Young People's Society	\$ 5.00
Holland, Young Women's Guild	10.00
Hollandale, Minn., Young People's Society	10.00
Iowa Falls, Golden Hour Circle	10.00
Kanawha, Ladies Aid	10.00
Wellsburg First, Ladies Guild	25.00
Wellsburg First, Queen Esther Circle	25.00
Woden, Ladies Aid	100.00

\$195.00

Classis Orange City

Hospers, Priscilla Ladies Aid	\$ 30.00
Ireton, Ladies Aid	20.00
Ocheyedan, Dorcas Society	5.00
Ocheyedan, Sunshine Circle	20.00

Orange City I, Faith, Hope and Love	25.00
Orange City II, The congregation	100.00
Sibley, Ruth Circle	20.00
Sioux City, Christian Fellowship Society	10.00
	\$230.00

Classis Pella

Leighton, Ruth Circle	\$ 20.00
Oskaloosa I, Men's Society	10.00
Oskaloosa I, Ladies Bible Hour	25.00
Sully, Ruth Circle	10.00
Sully, Lydia Society	10.00

\$ 75.00

Classis Sioux Center

Colton, S. D., Young People's Society	\$ 42.66
Colton, S. D., Ladies Bible Hour	10.00
Colton, S. D., Golden Hour Society	10.00
Harrison, S. D., Esther Circle	10.00
Hull, Iowa, (No name)	25.00
Hull, Hope, Golden Hour Soc.	10.00
Lebanon, Ladies Aid	5.00
Lebanon, Ladies Aid	5.00
New Holland, S. D., Ladies Aid	10.00
Platte, S. D., Excelsior Study Club	10.00
Platte, S. D., Young Men's Soc.	10.00
Platte, S. D., Men's Society	14.60
Rock Rapids, Martha Circle	25.00
Rock Valley I, Martha Circle	10.00
Sioux Center I, Gleaners Forum	30.00
Sioux Falls, S. D., Golden Hour Circle	10.00

\$237.26

Total For This Period \$955.01

Total for the period of time since the new fiscal year, Aug. 1, 1962 \$725.01

CHAPEL TALK — Continued - -

the transformation of the individual and it continues to manifest itself in a progressive activity, a conformity, to the mind of Christ.

Such a transformation is not easy. It's impossible for us to initiate it. That is the work of the Spirit. Even our part in the work of sanctification comes with great effort. It's not easy to be a Christian here at Dordt, in Sioux Center, in Washington, in New York, at home, on the mission field, in the pastor's study. It's the most difficult thing to do there is. For you have to fight against the world, the flesh, and the devil. And all three of them are always present no matter where you are.

The conformist can not help us live the Christian life. In fact he is a great hindrance to it. He has a form of godliness but he denies the power of it. His interest is not in the ways of the Lord but in externals. He loves the status quo because he really cannot face change. His sins of omission are great. The local conformist is not interested in the apparent low-spiritual tide at Dordt. Religious interest? He has it: he attends chapel, goes to church, avoids the fanatical SWIMers. That there is no Calvinism Club no Mission Circle, no Prayer Group at Dordt is of no concern to

him. There's a Pre-sem group for the budding theologians, isn't there?

The vices of the non-conformist, the rebel, are so apparent that we need not call further attention to them. These are not the fruits of the Spirit but the works of darkness and need to be recognized as such. Too long they have been excused as the growing pains of youth, the wild oats that some think they are entitled to scatter. Let's have nerve to call sin sin wherever it is found.

Perhaps I have given some of you the impression that I am condemning a large part of the student body. I am not condemning anyone and I fortunately do not know how many students are numbered among the groups about which I have been speaking. That there are enough to cause concern on the part of teachers, parents and ministers should be obvious. However, your leaders, including the speaker, need also to listen to the words of the text. If there has been conformity to this world on the part of the students—and who can deny that—there has been that with parents, teachers and ministers, as well. We have preached devotion, consecration, spirituality and have shown far too little of these qualities ourselves. We've been too cautious, too careful in speaking our mind about spiritual matters. And sometimes we have not spoken the truth in love but have acted as if we were defending the truth when we were only defending ourselves. Materialism—the love of the things of the world—grips us as well as the students. It might seem that a spiritual interest is always something someone else is to have.

Be ye transformed by the renewing of your mind! We need a renewal, a radical transformation. Only that will do. The word in our text means a **metamorphosis**, a complete change. Just as the butterfly is completely different in appearance from the chrysalis, so are we to be from the old nature, from the ways of the world.

We need to get back to first principles. If I didn't have such bad associations with the word I would say that we need a revival. Not in the emotionalistic Arminian sense in which this word is usually used, but a return, an actual reconsideration of the place of Scripture, of the necessity of a personal experience of salvation and of the Christian's task.

Let us all examine ourselves to see whether we are in the faith. Have we merely abided by the mores, the customs of this community? Or is our behaviour the expression of a living faith?

Do our actions show that our concern is for ease, possessions and sensual pleasure? After all these things the Gentiles—the unbelievers—the worldlings seek. We must turn from them, we must seek the kingdom of God, the glory of God. Then we shall be in the process of continual transformation—being radically changed from the ways of the world until we are finally conformed to the image of Christ.

Foundation Drive Reaches Goal: \$25,000.00

Splendid Cooperation

Received

Gives Solid Encouragement For Four-Year Program

The Executive Board and college administration were extremely gratified by the response to this year's Foundation Day Drive. The goal was set at \$25,000.00. It is almost certain that this will be attained. Presently \$24,748.00 has been received and two or three churches have not yet sent in their monies. The Finance Committee of the college watched this drive very closely. In planning a four year college there must be reasonable assurance that the people are ready to cooperate with their gifts.

Two vital areas of support are the spring debt reduction offerings and the fall Foundation Drive. These two must be successfully maintained if the college is to enjoy academic respectability.

Some may wonder why so much urgency is placed on these two means of support. Especially since larger quotas and offerings will be coming to Dordt College now that Synod has made an adjustment and the six local classes have voted to relay these savings in Calvin quotas to Dordt College. Mr. Neal Boersma, business agent for the college, will clarify this in a later issue of *The Voice*. What can be stated already is that approximately \$25.00 per family average is needed a year from our supporting area if our general running expenses, debt reduction, and building expansion program are to succeed. We have about 7000 families in our supporting area. To reach the amount required the general society at its meeting in the fall of 1961, when 900 were present and the four year college program was approved, decided to establish the spring debt reduction and fall Foundation Drives in addition to the regular quota or offering support as the basic finance program for the operation and growth of the college.

The splendid cooperation and response of our constituents in this fall Foundation Drive plainly reveal that our people are grateful to God for Dordt College and aim both to give it their generous support and work unitedly to make Dordt College a truly respectable academic institution to which many parents will gladly send their sons and daughters.

The Executive Board has requested that the contributions of the churches be printed in *The Voice*. Several consistory members have evidently expressed the desire to have this made available to the churches. We herewith present the results of the drive:

Minnesota North

Brooten	\$ 132.66
Bunde	532.00
Emden	55.50
Emo, Ontario	46.00
Hancock	49.85
Pease	324.00
Prinsburg	728.00
Raymond	190.70
	\$2058.71

Minnesota South

Bemis, S. D.	\$ 96.10
Chandler, Minn.	373.00
Edgerton, Minn. I	436.00
Edgerton, Minn. Bethel	345.50
Holland, Minn.	112.00
Leota, Minn.	454.00
Luverne, Minn.	116.50
Volga, South Dakota	259.50
	\$2192.60

North Central Iowa

Austinville	\$ 136.00
Britt	67.00
Holland	65.10
Hollandale, Minn.	208.00
Iowa Falls, Iowa	32.88
Kanawha	344.50
Kanawha, Wright	139.69
Lincoln Center	11.00
Parkersburg	201.00
Wellsburg I	476.50
Wellsburg II	79.00
Woden	299.00
	\$2059.67

Orange City

Bigelow, Minn.	\$ 117.00
Hartley	72.00
Hawarden	148.50
Hospers	515.50
Ireton	539.50
Le Mars, Calvin	26.16
Ocheyedan	283.10
Orange City I	1402.00
Orange City II	418.00
Sanborn	624.75
Sheldon	1354.00
Sibley	304.50
Worthington, Minn.	326.00
	\$6131.01

Pella

Cedar	\$ 150.00
Leighton	172.75
Newton	141.00
Pella I	523.50
Pella II	172.75
Pella—Calvary	681.00
Prairie City	89.55
Sully	308.50
Tracy	68.00
	\$2307.05

Sioux Center

Colton, South Dakota	\$ 246.00
Corsica, South Dakota	243.05
Doon, Iowa	272.00
Harrison, South Dakota	121.50
Hills, Minnesota	182.50
Hull I	896.00
Hull, North Dakota	208.00
Inwood, Iowa	466.50
Lebanon, Iowa	581.50

New Holland, South Dakota	295.00
Platte, South Dakota	474.00
Purewater, South Dakota	50.00
Rock Rapids, Iowa	161.50
Rock Valley I	1041.50
Rock Valley—Calvin	317.50
Sioux Center I	1441.75
Sioux Center Bethel	814.50
Sioux Falls, South Dakota	159.00
	\$7971.80

Grand Total from Churches \$22,720.84
Through individual gifts - \$ 2,027.59

Complete total as of Jan. 3 \$24,748.43

DR. R. MAATMAN, Con't. . . .

(continued from page 1)

article on the subject of mission work. At Oxford, Miss., they joined the Southern Presbyterian Church. Both he and his wife worked ardently in conjunction with a few others toward the establishment of a Christian school at Oxford. The Maatmans were obviously very pleased with the fine Christian school at Sioux Center and with Western Christian High at Hull.

Again, Dordt College is grateful to the Lord that Dr. Maatman has accepted an appointment to teach here. It indicates that the challenge at Dordt College is recognized by those who have serious academic interests. And it offers to prospective science students of our area an excellent opportunity to receive high level instruction from a dedicated christian science professor.

Report on President's Home

The following contracts were awarded:

Soo Lumber Co., Sioux Center, lumber & material	\$ 5844.00
Plumbing & heating, Plasier Plumbing & Heating	2386.00
Electric contract Johnny's Electric, Sioux Center	385.00
Basement and cement work brick work, excavating, sidewalk and driveway, De Stigter Bros.	6300.00
Floor covering and linoleum work, Vander Ploeg	1000.00
Painting, Moerman Bros.	1956.00
Plastering estimated	1000.00
Finish hardware	300.00
Electric fixtures estimated	250.00
Cabinet work and tops	750.00
Labor carpenter work, Chuck Stienstra, estimated	3750.00
	\$23,921.00

Arrangements have been made with a private party to loan us the money to erect the home, which is to be paid back as rent in monthly installments. Truly everyone needs a word of thanks from all of us.

Neal Boersma